

THE CANADIAN THEOSOPHIST

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VOL. VIII. No. 3

TORONTO, MAY 15th, 1927

Price 10 Cents

THE EVIDENCE OF IMMORTALITY

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There dwelleth in the heart of every creature, O Arjuna, the Master, Ishvara.—Bhagavad Gita.

Introduction

This essay is an examination from a scientific viewpoint into the probability of the continued existence of human life after the death of the body. Of course, by scientific is meant the light of reason applied to the phenomena of life—not a demonstration by means of the microscope or balances. Perhaps philosophical would be a better word to use in describing its method, but as all true science is philosophical, and all true philosophy scientific, the writer is not disposed to insist too strongly upon the term used.

It is believed that a careful analysis of undisputed phenomena of existence, which have been perhaps overlooked, or which have not been assigned their proper importance, will establish the truth of the persistence of life beyond the grave as certainly as any other fact of existence. It will assuredly place it upon a much firmer basis than that enjoyed by many of the accepted scientific hypotheses, such as those which attempt to prove the existence and functions of the ether, atoms, matter itself, etc.

Certainly, there can be no topic of greater or more profound interest to the human mind than that of its own survival after death. But, as is so often the case, the proof has been sought for afar when

it lay immediately at hand; has been accredited to divine revelation in books, instead of to divine revelation in nature. The writer is willing to go so far as to assert that if the proof of the existence of the soul after death be not demonstrable from the phenomena of this present life by cold-blooded, scientific reasoning from the known to the unknown, then it is a chimera, and we may as well relegate it to the dogmatist and fanatic, and have done with it forever. In this assertion he is in perfect sympathy with the thought in Hegel's mind when he wrote, "All that God is He imparts and reveals, and He does so at first in and through nature." All mysteries stand revealed first, last, and all the time, in nature, had we but eyes to see and hearts to comprehend. So, let us seek in nature for the answer to this problem, Do we live after death?

Chapter I.

The Exaggerated Importance of Thought

"Cogito, ergo sum," wrote Des Cartes after realizing the great truth that the source and meaning of life must be sought within. It was a terse, startling statement, and was at once seized upon by the large class who take their thinking at second-hand. But never was a philosophical truth more perverted. Translated as "I think, therefore I exist," it has been made a shibboleth by those who sail in shallow philosophical seas. A bet-

ter translation would have been, "I think, therefore I AM," thus linking life with the idea of eternal being, rather than with an "out-from," transitory existence. Neither Des Cartes nor his best interpreters limited it to thought alone, but included with it other phases of consciousness. The original meaning of Des Cartes has thus been quite lost sight of, and attention directed wholly to thought as the sole phenomenon of existence, the one proof of life, the single and distinguishing attribute of the human soul.

The error has grown and widened until it taints the entire philosophy of the West and is the direct cause of much of the uncertainty which surrounds existence after death. Thought, as most men conceive of it, is certainly destroyed by death, and having been taught to look upon man as a thinker only, and upon existence as depending upon thought men have been driven either to deny existence after death altogether, as do modern materialists, or to set up a future life incongruous to, and ethically disconnected with, that of the present, as do modern Christians. The latter, indeed, have put forward many theories to bridge the ethical chasm between this life and the heaven or hell of the next, such as vicarious atonement, predestination, forgiveness, and other unjust and unjustifiable hypotheses, but all have signally failed when ethically examined.

The error, originated in part, at least, in the manner indicated, has been perpetuated because of the exaggerated importance given to this earth-life as counter-balancing eternity. Thought is of paramount importance to this life, but plays a minor part, indeed, in the drama of eternal life. It ceases to be the dominant faculty, for reasons which we shall examine hereafter, when a man passes beyond the threshold of death. To one engaged in blasting, a drill is essential, to a farmer, some variant of the plough. So to the soul, while investigating the phenomena of an unexplored universe, the power to reason from the familiar to the unfamiliar, from the group of phenomena to the underlying law of which they are the apparently diverse expression, is absolutely essential. But just as the miner,

who turns his attention to extracting the gold from the quartz which he has blasted needs and uses other tools, so man, when he passes from this life of struggle and active comparison to one of rest and recuperation, lays aside his faithful servant, reason, to use other equally divine and now more important, faculties of his soul.

Thought is truly a divine faculty, but an exceedingly imperfect one at the present stage of man's evolution. Most of the wars and woes under which mankind suffers today are the direct result of faulty thinking; of drawing differing conclusions from the same or similar data. Nor is this fault found wholly among the ignorant. It invades the very highest philosophic reasoning and has led to such widely varying schools as Idealists, Materialists, Theists, and Pantheists, and so on, each of which supports its claims by the most searching appeal to reason of which it is capable. "Holy wars" mark the pathways of blind belief attempting to force its own convictions upon others; philosophy has also its anathemas, while no two scientists are at one on any of the fundamentals of their respective departments. (See J. B. Stallo's "Some Modern Concepts," if one desires the proof of this).

This lack of agreement ought to have warned man that thought was a somewhat frail reed upon which to lean, and to have led him to search for something more stable. But so ingrained is the idea of thought as the *sine qua non* of existence that with many, and, indeed, with most Western thinkers cessation of thought is synonymous with the cessation of life. Existence without thought is to them absurd, and even unthinkable. "I think, therefore I exist," is the reading which they now give their shibboleth.

This is not so strange when we consider that every phenomenon of life is intended to and does provoke thought, else we would be but as cattle upon the hills. For this reason the very form of man is constructed so as to afford the largest cerebral development possible, as well as to ensure the most complete protection from injury. Thought is compelled into activity by the incessant bom-

bardment of the senses; its dormant powers evoked, *nolens volens*, by the environment in which the body is placed. So intentionally hostile is this environment that man would speedily be swept away from the earth but for thought. He must rely upon it at all times. It is his sword; of which he has thrown away the scabbard; the one gift which enables him to have "dominion over all the creatures of the earth." But its activity ceases at death. The magnificent cerebral development is destroyed; the bombardment of the senses ceases, thought no longer is king, and we have to look to the energies of other faculties for evidence of the permanence of life.

Even a superficial analysis of man's consciousness reveals its compound nature and shown conclusively that thought is only one of many faculties of the soul. Just as the prism breaks up the seeming unity and purity of white light into seven startlingly dissimilar, and even opposite, constituents, so analysis shows that which seemed but the one consciousness to be composed of similarly diversified, and also apparently opposing, faculties.

As a fundamental faculty we have the consciousness of life itself; the cognition of existence. There is no doubt that man shares this consciousness with all the lower kingdoms of nature. With Des Cartes he may go to thought to *prove* that he exists, but he need not do so to FEEL that he does. Reason is entirely unnecessary to this recognition. Indeed, in the animal kingdom, it has been termed an instinct, because of the careful protection of their lives by animals devoid of reason. Even the sensitive plant shrinks from the touch lest its existence be endangered, and all nature cries out with one voice, "Let me live! let me live!"

It is the undifferentiated consciousness of the great ocean of Being, in which all that is exists. It vibrates through the rock; it is quivering in the massive oak. "Out of nothing nothing can come," and the recognition of this first divine thrill of existence did not arise with man, nor even with the kingdoms immediately beneath him. It is universal, it arose in and with the first faint flutter which attract-

ed the atoms of star dust—if, indeed, it does not long antedate this. Its first expression may be one great cosmic, hierarchical note, which, perhaps, voices an ecstasy that each succeeding differentiation in form may lessen rather than increase.

The bliss of being is certainly not so perfect in man at present as in the lower, unthinking kingdoms, for it is tainted with doubt and uncertainty, its joys are recognized as fleeting, its course saddened by the knowledge of the gulf of apparent extinction, from which there is no possible escape, which awaits its seeming close. The animal takes no thought; it eats, drinks, and is contented; for it tomorrow contains no hint of ceasing to be. Only when life is endangered does it seek to save it; while life flows its natural course the animal simply is. With the animal it is "I am," not "I exist."

It must be evident to the dullest comprehension that the consciousness of life, of being, pervades all nature, and that man holds no monopoly of it. It is also evident that he does not depend upon his fleeting, constantly changing body for its manifestation. He may do so, to be sure, for its manifestation *in that body*, but to remove this by death only causes the indestructible principle to change its vehicle for manifestation. For no manifested, and therefore limited, life can be, except it have a material form to focus and limit that manifestation.

Even illimitable Space itself is but the body of God; its formlessness the silent testimony of a Divinity above and beyond all form limitations. So that man, unless by some unthinkable process we suppose him either inside or outside of space, must always have a body, even though in the last differentiation this be but the body of God—with whom he would then be at one. Compelled by death to abandon the gross physical body, he would still feel the same certainty of existence in inner and more ethereal bodies, until, if all matter we can comprehend be stripped off, his consciousness would exist in space and possess a body of which not even infinite power could deprive him.

(To Be Continued)

KARMA

There is in nature an underlying urge towards stability; in the realm of the physical it is a seeking for rest, in the mental a yearning for peace. The equi-pose of nature is seen in the mountain; its symmetrical balance in the tree; its equanimity in the mind of the philosopher.

The centre of space is everywhere: no one can think that space extends from himself to a lesser distance in any direction. The moment is ever the centre of time: the mind cannot conceive that the everlasting is limited in either the past or the future. The stability of the universe is indicated by the indestructibility of matter: when the atom is split matter will be transformed not destroyed. The permanence of force is demonstrated by the law of the conservation of energy: the scientist can change the quality of a force, he cannot diminish or increase it.

So there is in nature an inherent stability and poise, the reflection of the Infinite that is above nature.

But there is in nature a restlessness ever apparent; the point in space is ever moving, the moment fleeting, the form changing, the force dissipating.

Only for a precious moment can nature be still. The calm that follows a storm, the peace of mind between periods of disquietude, are the reflections of the peace beyond understanding.

A glimpse of peace can be obtained by the reader if he will deliberately reflect that he is a central force, expressing himself through a centre of matter, in the centre of infinite space, in the centre of everlasting duration.

Every atom is a centre of force, and every force has its centre—the focus upon which it acts; for action and reaction are equal and opposite. Because of the inherent balance in nature a force expressed in one direction must be counter-balanced by a force in the opposite direction.

The eastern word Karma defined as action embraces more than the English word from the Latin root of deed. The occult definition of the word includes the qualities of balance and causation. Ac-

tion expresses itself in two opposing directions, its two effects in turn become the causes of equal opposing actions. The tendency of nature towards stability counteracts the two-directional force; two other forces are aroused converging toward the point of action of the initial force. Witness the explosion of a cartridge in a rifle: its two-directional nature in the flight of the bullet and the recoil: the gravitational reaction on the one hand, the muscular reaction on the other.

The word action, or Karma, includes the plus and minus directions of force, and the resultant reactions induced to correct it; and is used to describe action in its totality or in part.

To appreciate the effect of action it is necessary to trace the result of a force in one direction, which direction, may, for convenience, be termed positive. By the law of inertia, an object set in motion continues in motion in a direct line for ever. But in practice an opposing force halts or diverts it. The positive force is met by one which may be termed negative, as it is acting in the reverse direction. But the negative force has in turn its positive side, and the negative side of another force counteracts the positive side of the secondary force, and so the chain of causation proceeds. On the negative side of the initial force the process is reversed.

Looking at the circling of the stars, the planets, the seasons and the hours the occultist sees that there is in nature a continual return, and he affirms the cycle of all things. Modern science has seen the necessity of an unbroken chain for the expression of the force of electricity. From analogy the positive and negative sides of action will return after proceeding, along a circle or eclipse to a point representing the point of origin. But its effect is reversed: necessarily, because it is a return, not a commencement.

Man is constantly sending out a current of force, and we can picture this force as circling and undulating in the physical realm, the feeble, undirected forces producing little effect, the repeated actions or series of actions, as in the daily round, creating a force which must

inevitably return with corresponding result.

That something within man supplies the force is obvious; the eye of the reader is directed to these words by something within himself.

The effect of force is to create or destroy form; and the destruction of one form is balanced by the construction of another. The destruction of a muscular cell by exercise is followed by the construction of another, plus, within limits, the construction of an additional cell. The destruction of a building in a growing civilization is followed by the construction of a better one, through the pressure upon an individual or a group of individuals, of economic conditions. The body of a man is a battle ground between two forces, and when the constructive force which created it is exhausted, the destructive force triumphs. So with cities, empires, worlds. Nevertheless the constructive force returns because of the inherent impulse of nature to attain stability.

No action of man can be considered as entirely emotionless; and that emotion is not sensation is demonstrated by the fact that a feeling can be aroused without the external stimulation of the senses. We are therefore dealing with something that is not physical: it is unthinkable that force can express itself except through form, so the occultist affirms that the force of emotion expresses itself through matter, and because of the great mobility of emotion, this matter is more subtle than that in the realm of the physical.

That emotion is also aroused by something within is shown by the fact that imagination can stimulate it; and the force of emotion is also two-directional.

If the reader will bring down his hand on a nearby object he will observe that at the point of contact the force is directed in two ways. One, through the object struck and the other through the arm and body.

So with emotion. It is directed outwards and inwards. Outwardly it constructs a form. In the words of the Master K.H. "man is continually peopling his current in space with a world of his own,

crowded with the offspring of his fancies, desires, impulses and passions; a current which reacts upon any sensitive or nervous organization which comes in contact with it, in proportion to its dynamic intensity." Inwardly the force modifies the emotional body of the man.

That thought is not feeling is indicated by the fact that thought can arouse feeling; and the necessity for a vehicle through which thought-force can act is seen to be required by the unprejudiced student of psychology. As in the case of emotion thought force generates form externally and modifies the thought body internally.

If the reader will close his eyes and think intensely for a moment of, say, a circle, he will realize something of the fact that he can direct his mind, which is an indication that he is something that has the ability to arouse thought forces.

He can direct his mind, his thought can awaken emotion, his emotion can inspire to action. If he will keep in his consciousness these facts, he may find himself by reversing this process. He can, by effort successively realize, first, that his emotion can arouse him to action; second, his thought can produce emotion; third, he can generate thought.

With this last concept before him, he can ask: what then, am I? And the answer comes: I am something that possesses power. Exercising this power of directing my mind I must have a vehicle to express it, for nowhere does force act apart from matter. He can designate this force plus the vehicle, the soul, and say, I am then a soul.

By analogy, if the physical, emotional, and mental forces are controlled by a higher force, is not the soul so controlled? Am I not, therefore, more than a soul? Can I find my real self? I can only find "I am." Not I act, I feel, I think, I will; simply I am. In the final analysis I am not expressing myself as a force in matter. I have attained a condition of consciousness in which matter and force are for me non-existent. And if they do not exist for me do time and space exist for me? On this level, can I conceive, "I was" or "I will be?" Can I conceive "I was there" or "I will be

somewhere else?" No! More. Have I any conception on this level, of any other "I am?" No, for me there is no other.

Every action is a complex one and necessitates the almost instantaneous play of kindred forces in three realms of matter. The physical action has its corresponding action in the realms of emotion and thought, and the triune force is directed inwards and outwards, the outward force returning eventually to meet the inner force.

Most actions centre round the man himself. The movements of his limbs to a great extent are movements relative to himself. His emotions are largely emotions of self pity or self approbation. His thoughts are largely thoughts of self expression or self-repression. Thus the currents of his forces are largely restricted in sweep.

Again, the most persistent of the forces "which react upon any sensitive or nervous organization which comes in contact with them, affect but a few. The physical, emotional and mental forces outside of those that centre round him are generally related to the comparative few he contacts daily, either by choice or necessity. Among the strong persistent forces are those that react between friend and friend, parent and child, husband and wife, members of societies and churches.

The master K. H. states that there is the world of difference between "the energy expended by the traveller who pushes aside the bush that obstructs his path, and the scientific experimenter who expends an equal amount of energy in setting a pendulum in motion. "Wherein lies the difference? It lies, he declares, in the fact that "in the one case there is but brute force flung out without any transmutation of that brute energy into the higher potential form of spiritual dynamics, and in the other there is just that." Mark the word potential.

Actions may be divided into two classes, according to whether the expression of the soul force in another is decreased, made difficult, or is increased, made easier. A force from a man which increases or makes easier the expression of force in another expresses itself outwardly as

a helpful thought, an emotion of affection, a gesture of friendship, inwardly by being transformed into spiritual dynamics. "The human brain" says the Master "is an exhaustless generator of the most refined quality of cosmic force out of the low, brute energy of nature."

A force from a man which retards or decreases the soul-force in another expresses itself outwardly as a thought of selfishness, an emotion of hate, a gesture of enmity inwardly as "a certain quantum of brute force that is unfruitful to the individual" because it acts on the realms below the realm of the soul.

The soul does not create brute force, it transforms it. This then is its function to transform the material universe into something that is above matter, to direct the urge towards stability to the level where rest is permanent. Man is therefore a divine being whose purpose is to lift the universe into the realm of the Eternal.

This purpose is effected by breaking the circuit of action in the lower realms and this is done by the force commencing and ending in the realm of the soul. The yogi speaks of skill in action and this skill is acquired by practice. Not until the soul has made innumerable attempts can skill in action in the lower realms be attained. The soul is not always "in form" but with constant practice the habit of skill in that unselfishness which asks no reward is attained, and the circuit is broken for longer and longer intervals.

Hamilton.

Cecil Williams.

* * *

Arguing from a physical standpoint, all the lower kingdoms, save the mineral—which is light itself, crystallized and immetalized—from plants to the creatures which preceded the first mammals, all have been consolidated in their physical structures by means of the "cast off dust" of those minerals, and *the refuse of the human matter, whether from living or dead bodies, on which they fed and which gave them their outer bodies.*

—Secret Doctrine ii. 169.

ECONOMIC THEOSOPHY

The third type of unemployment—chronic unemployment—is very serious and under present financial arrangements is inevitable. In Great Britain alone there is an unemployed army of 1,000,000 which can never be utilized in industry again as it is presently constituted, except in the event of war. Similar conditions prevail in other countries as industrial growth reaches to the saturation point. We shall, in the near future, be at last forced to admit that under the present conditions and hours of labour there will never be in future enough work in the production of goods to occupy the entire adult population of the world. Yet without work for most people under the existing system no consumption can take place.

Government statistics show that the 700,000 farmers in Canada produce enough wheat to support a population of 55 millions. The steady march in the introduction of labour-saving machinery in every industry, and the continual progress of invention, lessens daily the number of hands required in production but not the number of mouths to be fed. The progress of medical science, despite the great handicap our financial system places upon its labours, continually tends to lengthen the average life and reduce infant mortality, although infinitely more could easily be achieved under saner social conditions.

On the one hand, therefore, the progress of science steadily robs the individual of the chance to work—the only way he is allowed to live—while, on the other hand, it preserves his life even to the extent of resuscitating him when he endeavours to commit suicide, and, subsequently, punishes him for his attempt. If he, under duress of dire necessity, *steals* food or clothing, he is locked up for obeying this impulse of nature—self-preservation.

Man, the crown of the animal kingdom by reason of *manas* (mind), is the only animal denied by unintelligent greed from the sustenance of nature. No other animal—unless under the neglect that captivity to man makes possible—ever starves to death as one of a group.

What civilized savagery—no, savages do not sink so low.

The National Industrial Conference Board of the United States in a report published in November, 1921, stated that in that country in *normal* times there were 1,800,000 industrial wage-earners out of work and further that “unemployment is clearly not an occasional or accidental condition, but a continuous condition, at times becoming acute.” Allowing roughly the population of the United States to be twice that of Great Britain we have practically an identical amount per head of population of permanent unemployed people in each country.

During the late war, hundreds of thousands of Canada's male workers were overseas, engaged in consuming food, wearing out clothes and destroying huge quantities of ammunition. At home, in Canada, hundreds of thousands of old men, women, cripples, boys and girls were engaged in producing food, clothes and ammunition. The dependents of the men overseas had, in addition, a steady, secure income which kept up a constant flow of purchasing or consuming power and there was work for all. In fact the whole male population was finally registered in order to ensure that all were fighting or working.

It is scarcely necessary to add that the goods destroyed during the war were produced during the war—hence morally there is no war debt. If, therefore, there was work for all in Canada only when there was a tremendous destruction of the products of labour by half a million men, who would otherwise have been available for employment but probably to a large extent only casually employed or even unemployed, surely it is apparent that there can be no logical justification for either opposing reduction in daily hours of labour per head or an increased educational age. Both these should, however, be made without any reduction in consuming power. It is surely preferable that work and its products should be shared by all than that some should work and some starve or live on charity.

Having seen, therefore, that consumption lags behind production despite the fact that production can only be meant

for consumption, let us now consider how each industrial country—and they are constantly increasing—disposes of the surplus. The home consumers not being allowed to consume or buy it, this surplus can only swell abnormally the legitimate exports.

Hence we would expect to find that a highly developed industrial country with its so-called favourable balance of trade would show the greatest extremes of huge wealth and abject poverty. That is exactly what we do find. We see the greatest misery, crime and disease internally in such countries, and we, also, see them snarling like dogs over bones for the ever dwindling export markets of the world. Although used against Germany in the late war as propaganda to kindle antagonism, nevertheless her plea that she was 'fighting for her place in the sun' was literally true. So were all the other combatants for that matter.

Ottawa.

C. V. Craik.

FISCAL REFORM

"Theosophy in Ireland" offers the following as a remedy for the evils of our economic code:

1. That the cash credits of the population of any country shall at any moment be collectively equal to the collective cash prices for consumable goods for sale in that country, and such credits shall be cancelled on the purchase of goods for consumption.

2. That the credits required to finance production shall be supplied, not from savings, but be new credits relating to new production.

3. That the distribution of cash credits to individuals shall be progressively less dependent upon unemployment. That is to say, that the dividend shall progressively displace the wage and salary.

* * *

The first lesson taught in Esoteric philosophy is, that the incognizable Cause does not put forth evolution, whether consciously or unconsciously, but only exhibits periodically *different aspects of itself* to the perception of *finite Minds*.

—Secret Doctrine, ii. 487.

THE SENSE OF NATURE

By the sense of Nature we mean how creation, that is the objective, external world about us, acts and reacts in so far as we are able to comprehend it through the use of our natural senses and as perceived by our understanding.

In order to understand a quality or sense we must first consider this quality or sense as being present in the subject. In the objective or external world nothing exists in the abstract, and for the quality to reside in the subject, the latter must have form or body. Can you think of anything existing without a form? How could the sense of sight exist except in the nerves and muscles making up the faculty?

The same is true of the other natural senses. Even a word must have its form by the letters which compose it. And then, we do not see actual things, but the phenomena or material features of things, which present themselves as colours, motions, changes, and even these are influenced or changed as a result of our past experience. All is activity; even those objects which appear to be permanent, fixed and determined are in a state of constant change, which is commonly called life, though we know it is only the effect of life residing in these objects.

The sense of Nature is present throughout creation, from the least to the greatest. In mineral and flower and tree, in bird and beast, as well as in man himself. The mountain and the flower, the man and the horse, and a piece of metal are all composed of the one ultimate substance. The same sense of Nature pervades all these. Everything in nature explains every other thing, because there is correspondence between all things. Everything below man is tending, moving towards the human form, which is the highest expression of creation.

Taken singly or in the aggregate all created things reflect man—the image of the creator who is present everywhere and always. But purely natural things or forces contribute nothing in forming this image of creation. These are but the effects produced. Otherwise it would be like ascribing the work of the artificer

to the tool used. The natural or material world would fall apart but for the spirit behind it all.

Creation itself cannot be comprehended by man unless he removes from his thought all idea of time and space. These are creatures of our own invention which we require owing to our limited perception. Space is an idea which gives us the appearance of distance, and time is an idea which gives us the illustration of intervals taking place between phenomena—between changes in the state of things. There is a gap or missing link between the manifested world and man's completed perception of this world, so he attempts to fill in this gap by calling to his aid the ideas of space and time. If we had two or three senses added to our present five, there is little doubt this would appear a new world to us. The ideas of space and time being excluded from thought, man can then recognize that there is no difference to his perception between the greatest and the least in nature—between the whole and the particular; that everywhere nature is the same though expressed in myriad forms.

He learns that his ability to gain knowledge of the natural world depends upon his capacity to receive sensations and properly to interpret such sensations. Sensation is a state of consciousness resulting from nerve action, and we know that all sensations are relative. After each new sensation the brain is changed and never returns to its former state. Man's greatest duty, therefore, in perceiving these sensations of the world around him, is properly to interpret them.

What a tremendous task this may be can be appreciated when we consider that the sensations coming to us from a few objects would be sufficient for a lifetime study of perception. But all these phenomena of the external world have value to us only as they affect feeling. Sensation has to do with knowledge, while feeling is in all emotion, and there is no reaction without feeling.

In man this is accomplished by his so identifying himself with things in the created world that he seems to transform diversity into unity. This does not mean that the thing which is separate from man,

that is the object or not-self, becomes blended with man, because man knows himself apart from the object, which distinguishes him from the beast; but it does mean that man, in drawing the object to himself, as it were, in order that he may comprehend it, realizes a correspondence existing between all objects in nature and himself as a conscious being, and by this correspondence all things in diversity explain each other, even explain man himself, and thus produce harmony which is unity, or a mirrored image of all creation—God.

Man appears to act as for himself, but this is because he sees in Nature only the reflection of himself—just what his consciousness can reproduce. He appears to see an object at the place where the object is; he appears to hear at the point whence the sound proceeds; his thoughts appear to follow the subject of his consideration. These and many other illustrations are simply the result of his having identified himself with the subjects through past sensations and experience.

Man, therefore, wrings from Nature knowledge in proportion to his capacity to receive and interpret sensations. All this teaches us that in nature itself the sense or ability to be perceived by man is inexhaustible and limitless, but man's consciousness and perception are still very limited. To realize the inexhaustibility of Nature is to have immortal youth.

Fletcher Rurk,
1105 Bernard Avenue, Montreal.

* * *

"Lead us not into temptation" is addressed daily to "Our Father which art in Heaven" and not to the Devil, by millions of human Christian hearts. They do so, repeating the very words put in the mouth of their Saviour, and do not give one thought to the fact that their meaning is contradicted point blank by James, "the brother of the Lord." "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man." Why, then, say that it is the Devil who tempts us, when the Church teaches us on the authority of Christ that it is God who does so?

—Secret Doctrine: i. 144.

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

Published on the 15th of every month.



Edito.—Albert E. S. Smythe.

Entered at Toronto General Postoffice as second-class matter.

Subscription, One Dollar a Year.

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OFFICIAL NOTES

Mrs. Edith Fielding, 216 East 27th Street, North Vancouver, B.C., has a request for at least a dozen correspondents in Canada for a similar number in England who wish to join the correspondence club. Mrs. Fielding is representative in Canada for this work.

* * *

The ballot papers were sent out before the end of April and should now be coming in rapidly. Will the members on receipt of this notice, if they have not already done so, fill out their ballot papers, immediately, and send them either to their local Secretary or direct to the General Secretary. Nothing else must be placed in the envelope with the ballot paper. We cannot have the election properly carried out if the members do not get their ballots in before June 1, when the election closes and the ballots are to be counted.

* * *

Mr. Foster Bailey writes that an opportunity to create a summer camp in

the Adirondacks has occurred unexpectedly, and suggests that there may be some Theosophists in Canada who would like to take advantage of such a holiday. The camp at Bluff Point was originally part of the estate of the late P. F. Collier, the publisher, and represents an outlay of \$100,000. It accommodates fifty people and "the owners are anxious for us to make it a spiritual centre for summer relaxation and communion among those of kindred interests in the deeper side of life." The camp would be quite unsectarian in every sense. Terms may be had from Mr. Foster Bailey, 452 Lexington Avenue, New York City.

* * *

Mrs. Josephine Ransom writes from South Africa where she has been reelected General Secretary asking for a message for the Convention to be held at Easter, but as Easter had past and gone before the request reached Canada, we can only regret that the opportunity was not more timely. South Africa has in some respects the same problem as Canada with mixed races and a country of natural resources which tempt man's cupidity rather than his generosity. Where language divides thought must unite, where wealth separates and hardens the heart there is the greater need for the Vow of Poverty among those who know that the true riches of the spirit are not of material nature. Canada has gold and South Africa has diamonds, but it is only in the heart that Love abides.

* * *

"The Evidence of Immortality" which we begin to print in this issue was written by Dr. Jerome A. Anderson about the year 1899. It never attained much circulation and the edition was largely destroyed in the San Francisco earthquake of 1906. Science has moved along considerably since that time but the principles dealt with by Dr. Anderson are always vital and timely. He dedicated his book "To the Three as yet unrequited servitors of humanity H.P.B., W.Q.J., K.A.T." Dr. Anderson at that time had taken a deep interest in Mrs. Tingley's Universal Brotherhood. He was at that time a Second Degree Councillor under Mrs. Tingley, there being four Guardi-

ans or first degree councillors, and five Third degree councillors. With Dr. Anderson in the Second degree were J. H. Fussell, A. H. Spencer, C. A. Griscom, Jr., Mrs. Griscom, James M. Pryse, John Pryse, Dr. J. D. Buck, Dr. Lopez, E. B. Rambo, Baron Opperman, A. P. Buchman, Robert Crosbie and the present writer. At least seven of these have passed away. A number of them found out what a mistaken conception of Theosophy was being promulgated by the Universal Brotherhood and left it, among them Dr. Anderson, who was always devoted in spirit to his ideals. Dr. Anderson was a real student of Theosophy and his contribution to occult study in his essay on pre-natal conditions, which Madam Blavatsky used in her Esoteric instructions to illustrate certain cosmic conditions, marked him as a valuable worker.

* * *

Dr. George S. Arundale, after corresponding with the members of the General Council has sent out a summary of the result of his enquiries regarding their views on the re-election of Mrs. Besant as President of the T.S. He asked particularly if she should be elected for life, and while there was no active dissent from this, the expediency of re-election as long as she lived, and the fact of such re-election being a greater compliment leads him to decide upon that course. In the course of the letter expressing admiration and confidence for Mrs. Besant he writes: "Some there may be who do not agree with all she does or says. Shall I be misunderstood if I say—so much the better for the Society? Freedom to differ is a right the Society must cherish on behalf of every single member. Disloyalty does not consist in disagreeing, but in not throwing oneself heart and soul into Theosophy as one understands Theosophy, and in not maintaining a brotherly comradeship with one's fellow-members however much one may differ from them, recognizing the many points of view are needed if our Society is to do in the world its great work. But even those who may disagree on certain points recognize the supreme value of her leadership, and follow her in principle even

though they may differ as to details." This is the essence of his letter though we may differ about other details in it. There is no one else in sight for the presidency as long as Mrs. Besant survives, and it is perhaps as well that there are no grounds for an issue on this point at the present time. For those who disagree utterly with Mrs. Besant on her attitude to the various appendages which she has attached to the Society there is the greater room for tolerance and that divine patience which can await the disappearance of all ephemeral and limiting distractions.

THE REASON OF PAIN

Our present quarrel is exclusively with theology. The Church enforces belief in a personal god and a personal devil, while Occultism shows the fallacy of such a belief. And though for the Pantheists and Occultists, as much as for the Pessimists, Nature is no better than "a comely mother, but stone cold"—this is true only as far as regards *external* physical nature. They both agree that, to the superficial observer, she is no better than an immense slaughterhouse wherein butchers become victims, and victims executioners in their turn But the Occultists, who regard physical nature as a bundle of most varied illusions on the plane of deceptive perception; who recognize in every pain and suffering but the necessary pangs of incessant procreation; a series of stages toward an ever-growing perfectibility, which is visible in the silent influence of never-erring Karma, or *abstract* nature—the Occultists, we say, view the great Mother otherwise. Woe to those who live without suffering. Stagnation and death is the future of all that vegetates without a change. And how can there be any change for the better without proportionate suffering during the preceding stage? Is it not those only who have learned the deceptive value of earthly hopes and the illusive allurements of external nature who are destined to solve the great problems of life, pain, and death?

—Secret Doctrine, ii. 475.

AMONG THE LODGES

Members of the Toronto Lodge and their friends to the number of twenty, in cars driven by Mr. George McMurtrie, Mr. George Hobart, Mr. Harold Anderson, Mr. George Kinman, Mr. Charles Bowsh, and Mr. J. F. M. Moodie of Calgary, visited Oshawa on Sunday, April 24, and attended a meeting arranged there by Messrs. Cheetham and Bonnell. Mr. Dudley Barr presided and Mr. Albert Smythe gave an address on Theosophy.

* * *

White Lotus Day was observed on Sunday the 8th inst. by The Toronto Theosophical Society after the usual tradition. The president occupied the chair, the reading from the Bhagavad Gita was given by Mr. Samuel L. Beckett, B.A., and from the Light of Asia by Mr. Harold Anderson. Addresses were given by Mr. G. C. McIntyre on the Theosophical Movement and by Mr. Roy Mitchell on Karma and Reincarnation. Mr. Boris Hambourg, the celebrated violoncellist and his brother, Clement at the piano, gave a magnificent rendering of Beethoven's Sonata in A Major, thus happily linking the greatest musical Master with the memory of H. P. B., who was herself an accomplished pianist. Miss Gretta Robinson contributed a group of contralto songs most tastefully selected and beautifully sung.

FELLOWS AND FRIENDS

Mrs. Besant has abandoned the publication of the newspaper, "New India."

* * *

The General Secretary and Mrs. Smythe visited Philadelphia, Wayne and New York City at the beginning of April. Mr. Smythe gave two lectures in The Art Alliance under the joint auspices of The Hermes Lodge, T. S., and the Comparative Religion Group of Wayne and Overbrook. Mrs. Chelard Smith, president of the Hermes Lodge, took the chair on the second evening. A third lecture was given at Wayne at the residence of Mr. Horace Jones on St. Paul and Theosophy.

* * *

Dr. Kenneth Guthrie of Yonkers, N.Y., has been very busy as usual on his lite-

rary work. His latest productions are short plays suitable for amateur companies, which condense, systematize and focus the meaning of the three plays, Hamlet, The Tempest, and The Midsummer Night's Dream. Dr. Guthrie is also an enthusiastic Baconian and his pamphlet "Shakespeare and Bacon Unmasked" is a perfect multum in parvo on this subject. Hamlet he takes as a manifesto of Reformation; the Tempest as an allegory of Bacon's fall; the Midsummer Night's Dream he treats as a means of finding oneself through clarifying drama. The plays are 50 cents each and the Bacon pamphlet 25 cents.

* * *

Mr. E. L. Gardner, General Secretary of the T.S. in England, spoke in Theosophical Hall, Toronto, on Thursday evening, 28th April, on "The Coming of the Fairies." The Hall, which seats 500, was crowded, and a vote of thanks was moved by F. A. Belcher, president of the West end Lodge, seconded by F. E. Titus, H.P.B. Lodge, and conveyed by the Chairman, president of the Toronto Theosophical Society. Mr. Gardner recounted the well-known story of the fairy photographs. He convinced many who had been doubtful before of their genuineness. The account of their display on the 25-foot screen by the man who usually was employed in the detection of forgeries, who declared that he expected when the photographs were put on the screen Mr. Gardner would run off the platform, and his admission that he could see nothing about them, in this 75-times magnified picture, to suggest anything but genuine photography; the story of the Westminster Gazette sending an expert photographer and one of their most competent sleuths to scour the country around for evidence of the faking of the photographs, and their unsuccessful return at the end of two weeks; with other evidence from photographic experts and camera plate manufacturers; and the statement that the bodies in which the fairies appeared were not really their own bodies but mayavic vehicles assumed for the occasion as in all such cases; were among the most convincing points of Mr. Gardner's testimony.

THE STUDY OF "THE SECRET DOCTRINE"

In the published statements of Dr. A. Keightley and Mr. B. Keightley the fact is brought out clearly that in re-arranging the manuscript of H.P.B.'s "Secret Doctrine" they divided it into three volumes, as now published, and transferred to the third volume the material which in H.P.B.'s original arrangement constituted the first volume.

In all the T. S. no more competent and trustworthy witnesses could be found than the two Keightleys, in whose hands H.P.B., with implicit confidence, placed the manuscript of the S. D. in its entirety, and their statements are fully borne out by her allusions to the S. D. in her published "Letters", as well as by the misplacement of some of the material, as also certain other peculiarities, resulting from the re-arrangement.

In the "Letters", p. 195, H. P. B. says that she had just finished an "enormous" Introductory Chapter, Preamble, or Prologue, to show the reader that the teachings derived from the "Book of Dzyan" and other sources are "no fiction."

She adds: "I was ordered to do so, to make a rapid sketch of what *was* known historically and in literature, in classics, and in profane and sacred histories—during the 500 years that preceded the Christian period and the 500 years that followed it: of *magic*, the existence of a Universal Secret Doctrine known to the philosophers and Initiates of every country and even to several of the Church Fathers such as Clement of Alexandria, Origen, and others, who had been initiated themselves. Also to describe the Mysteries and some rites . . . the Crucifixion on the *Lathe* of the Candidate—trials, going down to Hell, etc., all Aryan."

This is a summary, not of the brief "Introductory" to vols. i. and ii. as published, but of vol. iii., in which are contained all that she here outlines, and more. As she says in the third volume, p. 29, using the same expressions used in the letter, "Enough has been given, it is believed, to shew that the existence of a

Secret Universal Doctrine, besides its practical methods of Magic, is no wild romance or fiction."

Further on she says that Mr. Sinnett "will soon (lacuna) this Prologue, the *short* survey of the forthcoming Mysteries in the text—which covers 300 pages of foolscap." The editor of the "Letters" has filled in the lacuna with the word "see"; but the sense requires more than that. Probably the words she failed to write were "receive the first part of"; for, obviously, the "*short* survey" covering "300 pages of foolscap," could not be the whole of the "enormous" Prologue she had written; and in a later letter (p. 197) she writes, "I will send you two or three chapters of S. D. before I send them to Subba Row to India."

The "Introductory" which now opens the first volume evidently formed part, originally, of this "enormous" Prologue: it contains the same statements, in almost the same words, as those above quoted from her letter: "Such a work as this has to be introduced with no simple *Preface*, but with a volume rather. . . . It would be worse than useless to publish in these pages even those portions of the esoteric teachings that have now escaped from confinement, unless the genuineness and authenticity—at any rate, the *probability*—of the existence of such teachings was first established. Such statements as will now be made, have to be shown warranted by various authorities: those of the ancient philosophers, classics and even certain learned Church Fathers, some of whom knew these doctrines because they had studied them, had seen and read works written upon them; and some of whom had even been personally initiated into the ancient Mysteries." (vol. i., p. xxxviii. *et seq.*)

Thus this "Introductory" leads up to the subjects treated of in the third volume, while the latter occupied its original place as vol. i. and ii. it fitted in very awkwardly; recognizing this, and rather clumsily trying to rectify it, H.P.B. added a few lines (doubtless written on the proof-sheets, as was her wont) referring the reader to vol. iii. for the evidence without which, she had just said, "it would be worse than useless to publish"

the esoteric teachings" given in vols. i. and ii.

Inasmuch as vol. iii. was not published until after the first two volumes had been issued, the reader would have to exercise patience while waiting for the promised evidence; therefore she says: "Such a point of preliminary observation, for those who would like to get a more correct understanding of the mysteries of the pre-archaic periods cannot be offered to them in these two volumes. But if the reader has patience, and would glance at the present state of beliefs and creeds in Europe, compare and check it with what is known to history of the ages directly preceding and following the Christian era, then he will find all this in volume iii. of this work." (i. xxxix et seq.)

She then, in the next paragraph, again rehearses the contents of vol. iii., and finding a little further on an explanation that the S.D. is not a version of 'Isis Unveiled,' an explanation which is repeated in the Preface, she refers back to the latter. Such literary patchwork is almost inevitable when the plan of a work is changed after it has been written.

It is quite true that vol. iii. is apparently a miscellaneous collection of magazine articles; but that is equally true of more than half the contents of vols. i. and ii. Only the Stanzas, with Commentaries, are consecutive, and even among the Commentaries are interspersed articles, under separate headings, which more properly should have been placed among the addenda. Indeed, the Sections, or "articles," in vol. iii. are more closely related and orderly than are the corresponding "articles" in the two preceding volumes.

The fact that vol. iii. contains no cross-references to the other volumes does not militate against its authenticity, but goes to show that it was written first, and being published after H.P.B.'s death was not enriched by her during the process of proofreading.

Now, the arrangement of the material of the S.D. as made by the Messrs Keightley, and now found in the published work, was no doubt the best they could contrive when confronted with the problem of H.P.B.'s rather chaotic manuscript;

but that arrangement results in serious disadvantages. For, after a sketchy "Introductory," followed by a digressive and polemic "Proem," the reader is plunged at once into the abstruse Stanzas from the "Book of Dzyan." He is not even told the meaning of the word *Dzyan*, save obscurely in a footnote on page xx., and for information concerning the book itself he must turn to volume iii., p. 405.

At the end of the Commentaries in this first volume he comes upon a "Summing Up," (p. 269) consisting largely of new matter, and then finds 370 pages, containing 33 "magazine articles," to be read before taking up the Stanzas and Commentaries in vol. ii., at the point where they left off in vol. i.

Further, H.P.B. seems to take it for granted that her readers are familiar with "Esoteric Buddhism," to which she refers in her Preface; and certainly any one who has not read that book will find many things obscure in the S.D. Therefore I would recommend that the student should take up "Esoteric Buddhism" first, and then read vol. iii. (H.P.B.'s "enormous" Prologue), skipping the "Papers" added to it, before undertaking the study of the Stanzas and Commentaries in vol. i., passing from these directly to their continuation in vol. ii., and leaving to the last all the "magazine articles" in the two volumes.

The S. D. would be much improved, and its usefulness greatly increased, if in subsequent editions its material should be re-arranged as indicated above, thus making it conform approximately to H. P. B.'s original plan.

James Morgan Pryse.
Los Angeles.

"FACTS ABOUT 'THE SECRET DOCTRINE'"

Mr. George R. S. Mead, M.A., former secretary to Madam Blavatsky, has written an article in *The Occult Review* for May (Vol. xlv. No. 5) in which he makes an important contribution to the discussion initiated by Mr. James M. Pryse in the September number of *The Canadian Theosophist*. We regret that it is impossible to reproduce the whole six pages

of Mr. Mead's article, but we commend it to all students of the historical side of Theosophy. Mr. Mead deprecates his own position, "because there are no few outside the modern Theosophical movement who do your humble servant the honour of regarding him as truthful and endowed with at least the elementary qualities of an ordinary gentleman." We take the liberty of making such extracts as appear to cover the main points.

"On H.P.B.'s decease there remained over no manuscript or typescript S. D. other than is now found in Vol. iii. These pieces, or chapters, were omitted from the two volumes of the first edition, either because they were thought, by Mm. Blavatsky herself, not good enough or not sufficiently appropriate to be included.

"The repeated statement made by H. P.B. in the first edition, that material for an additional volume, or two volumes, was already largely in existence and in process of completion, is not in accordance with fact. Doubtless, but Helena Petrovna had the time and health, and had she lived longer, she could have 'delivered the goods,' and written herself, or had dictated or written through her, a series of additional volumes. But in sober reality, her repeated categorical statement on the matter is, to say the least of it, a 'terminological inexactitude' which, in a generous spirit, may be ascribed to her 'Russian,' enthusiastic, imaginative, and psychical temperament. That my old friend Dr. Archibald Keightley, who typed out the MS. of Vols. i. and ii. so assiduously, respects this statement is no proof of independent testimony. He simply trusted to H.P.B.'s assertions in those volumes. He certainly never saw any more material than what was found on H.P.B.'s decease and is now printed in Vol. iii. There are numerous similar enthusiastic mis-statements, or confusions of psychic probability with physical fact, to be found elsewhere in Mm. Blavatsky's voluminous literary output."

"I come now to the editing of the revised edition. My competence, such as it was, and authority for this task depended from the fact that for the last three years of her life I had Englished,

corrected or edited everything H. P. B. wrote for publication, including the MS of 'The Voice of the Silence,' and that, too, with her entire assent and approval. She was quite humble in this respect in regard to the form of the better things she wrote, or had written through her."

"I am responsible for by far the major part of this revision of the original edition of 'The Secret Doctrine' and have no excuse to make except that I did not execute the task more thoroughly. I am therefore glad that your correspondent the Hon. Mrs. Davey has had printed in parallel columns the series of mis-statements as to the additional material in hand, made in the original text, which I corrected, by omission, in the revised edition. It provides the reader with an instructive instance of one class of errors of fact which per force had to be corrected by any honest editor. Another class of errors, which I hope the industrious gentleman engaged in comparing verbally the two editions in question has duly noted and profited by, is that of the numerous misquotations. These I made literally exact. They were, unfortunately, not all due to errors in typewriting from the original MS. Some of them had been 'pulled' to favour the relevant argument or contention I did not, however, alter the views and arguments of the authoress. Had I the job today, when my equipment is more extensive and judgment riper, of re-editing this first revision, and had I the liberty of blue-penciling out what is plainly untenable, the bulk of the matter would be very considerably reduced. And this proceeding would be in keeping with such competent judgments, within the Neo-theosophic frame of reference, as of, for instance, the now long deceased T. Subba Row, the most learned member the T.S. ever had, who refused to collaborate with H. P.B. in this her *magnum opus*, which was first planned as simply a revision, or re-writing, of 'Isis Unveiled,' and the view of another learned Brahmin, recently vice-chancellor of Lucknow University, who agreed with me that the work would be greatly improved by being cut down in half. In any case, why should I have regarded the major part of the material as

in any way sacrosanct? Did I not know that chiefly my three friends and colleagues—the now long deceased scientist and polymath, Dr. C. Carter Blake, whose professional work was largely the writing of encyclopaedia articles, the present brilliant philosophical writer, E. D. Fawcett, and the well-equipped Bertram Keightley—had ‘devilled’ assiduously for H.P.B. at the British Museum and otherwise? Between them they supplied piles of material, and many a paragraph, which she ‘revised’ for her special purposes.

“If, again, ‘the Master K.H.,’ whatever meaning we may attach to that phrase (whether that of a living person or of a psychic complex) transmitted the words: ‘every mistake or erroneous notion corrected or explained by her (H.P. B.) from the works of other Theosophists was corrected by me or under my instruction’—this sentence was directed to the address principally of T. Subba Row and A. P. Sinnett, and does not, except for the very credulous, avouch, or assume responsibility for, all the innumerable other points of controversy with non-Theosophy in which H.P.B. delighted.”

“Next I come to Vol. iii. With this I refused to have anything to do whatever. I judged the *disjecta* or *rejecta membra* from the manuscript or typescript of Vols. i. and ii. not up to standard, and that it would in no way improve the work. They could, I thought, be printed preferably as fugitive articles in ‘Lucifer,’ but could not possibly be made into a consistent whole. Mrs. Besant, who put a far higher valuation on everything H. P.B. had written than I did, persisted in her view, and by herself edited the matter for publication. But even when every scrap that remained was utilized, it made a very thin volume. I therefore persuaded her to add the so-called Instructions of what was known as the ‘Esoteric Section’ or ‘Eastern School,’ which had hitherto been secret documents.”

Mr. Mead then turns to Mr. Prye’s criticism of 1897, and says: “J. M. P. wrote that criticism under the influence of Judge’s erroneous belief, which is the *fons et origo* of the whole of this fantastic

mare’s nest. W. Q. J. held strongly, at the time I was revising the printed text of Vols. i. and ii. that the S. D. throughout, in all its parts and all its diction, was transcendently ‘occult,’ inspired verbally by the Mahatmas,’ as he himself told me when he first saw the printed revised text. I thought he was utterly mistaken, and so told him. We were very fond of one another, and intimate friends; and (though this will give a shock to those who have made a cult of his memory) I still have a feeling of strong affection for him, in spite of my judgment, based on private knowledge, that his conduct in the matters which led to the ‘case’ was utterly wrong and reprehensible. It is, however, quite common for us to love sincerely those of whose conduct we are forced to disapprove. Judge was not a man whose opinion on literary subjects I could anyhow dream of taking, while his views on ‘occultism’ as revealed to me personally in the matter of the ‘case’ I had incontinently and decisively to reject. I would believe no word against him till he came over to London to meet the very grave charges brought against him and I could question him face to face. This I did in a two hours’ painful interview. His private defence to me was, that his forging of the numerous ‘Mahatmic’ messages on letters written by himself, after H.P.B.’s decease, to devoted and prominent members of the Society, in the familiar red and blue chalk script, with the occasional impression of the ‘M’ seal, which contained the flaw in the copy of it which Olcott had made in Lahore, was permissible, in order to ‘economize power,’ provided that the messages had first been psychically received. He also more than hinted that it was entirely in keeping with precedent, and that this was his authority for what he had done. Shortly after Judge’s decease, one of his two chief mediums came to London to see me privately. In a four hours’ interview she went with painful minuteness into every detail of how it had all been done, and wound up with an utterly amoral proposition purporting to come from the ‘Mahatmas,’ which was a very tempting offer had I been a charlatan. I very politely told the lady to

inform *her* 'Masters' that they might go to hell. Subsequently, another old friend who had been in Lansdowne road and Avenue road with us, and had gone to the U.S.A. to work under Judge, and who had helped him in the forging of these messages, came to London and owned up to me. With such 'occult' practices I naturally would have nothing to do in any shape or form; it was all utterly repugnant to my character. And so I had to join issue with Judge and his devotees for all I was worth. The upshot was a complete schism in the Theosophical movement; and the most painful side of it all was the personal loss to myself of many a friend whom I loved."

In a note Mr. Mead acknowledges Mr. Pryse's retraction in our January Canadian Theosophist and clasps his hand across the sea.

There are two things in connection with the above which require attention from students. First, is the charge against Mr. Judge of fraudulence. It is to be noted that H.P.B. herself hailed him as a chela of thirteen years standing in 1888. He was therefore a chela of twenty years' standing at the time at which he was charged with forging Masters' messages. The use made of chelas in the precipitation of messages is fully dealt with in the "Mahatma Letters, pp. 422-427 and elsewhere.

Another point has to do with the supervision of the Secret Doctrine by the Masters. Mr. Mead does not think that anyone outside himself and his confreres who assisted Madam Blavatsky had anything to do with the composition of the Secret Doctrine. Col. Olcott had similar views as to the importance of his authorship. He describes how he got his lesson on page 74 and following of the first volume of "Old Diary Leaves." He had prepared a circular and written every word of it himself, and alone had corrected the printers' proofs and paid for the printing. He had changed the arrangement of the paragraphs, and signed the circular at the suggestion of Madam Blavatsky after he had asked for instructions, "For the Committee of Seven, Brotherhood of Luxor." Up till this time she had not even seen the circular, and when he took

it to her completed, she read it and laughed and pointed out to him that the initials of the six paragraphs spelled out the name of the Egyptian Adept under whose orders he had been working. Col. Olcott remarks on this incident: "Nothing in my early occult experiences during this H. P.B. epoch, made a deeper impression on my mind than the above acrostic. It proved to me that space was no bar to the transmission of thought-suggestions from the teacher's to the pupil's brain; and it supported the theory that, in the doing of world-work, the agent may often be actually led by overseeing directors to do things which they choose to have done, without his being at all conscious that his mind is not functioning under the sole impulse of his controlling Ego. Applying this not unreasonable or unscientific theory to the whole history of the Theosophical Society, who can say in what proportions of cases any of us has been unconsciously doing what had to be done, but might not have been done if no external influence had given us the push."

It may be noted that the "old friend who had been in Lansdowne Road and Avenue Road with us, and had gone to the U.S.A. to work under Judge" was obviously the late Claude Falls Wright.

A. E. S. S.

IS THE T. S. BECOMING A SECT?

The reason for the failure of the Theosophical Society—so far as it is a failure—is not difficult to state. After the death of Madam Blavatsky it forsook its synthetic policy, even changing its constitution to that end in 1896, and ever since has been becoming more and more of a sect. The idea now at Adyar is not to have the religions and churches of the world cooperating with each other, but to have them join the T. S., which, with a bogus church, a bogus Messiah and a bogus Theosophy, becomes less and less practical. In short the Society has become separative and not synthetic. It is now in all respects a sect, not a Universal Brotherhood.

The public are no longer directed to the study of their own religions. They

are invited, as in the recently printed English "Diary" to read 48 books by Annie Besant, 21 books by C. W. Leadbeater, 8 by C. Jinarajadasa, two by Krishnamurti, one each by Bhagavan Das, Haden Guest, Irving Cooper, Subba Row, H. S. Olcott and B. Billimoria. The works of Madam Blavatsky, who founded the Society, are not considered worthy of a place in this list of books suggested for study. The omission is not illogical. It indicates the sectarian trend of the Society.

During my recent visit to the United States, when I saw two large cities and several smaller places, I was struck with the need of this very note of synthetic service which the Theosophical offered as a new policy to the world. The Society as a whole has abandoned it. The world still needs it, and when the Theosophical Society once more comes to its senses it will return to the synthetic idea. The other things to which it is at present devoted are but pale imitations of all the trumpety nostrums of the last 5000 years. They are all being done, and done better, by other bodies, societies and churches. People with open vision, unbiassed mind, and selfless outlook see this easily and clearly.

The Ancient Wisdom is a simple thing when it is properly presented to the people. The common people hear it gladly. They always have done when it is given them, not wrapped up in ceremonial and ritualistic humbug, but with unadorned appeal to their common sense and general experience. But it must be done by sincere and earnest people without axes to grind.

At the present time the Theosophical Society almost appears to be engaged in erecting hurdles over which people have to leap to enter on the Way. There should be no hurdles, and the Way should be made plain and strait. It is the Way of the Heart. The only hurdle a man has to leap is his own selfishness.

When instead of this we find substituted belief in this leader or that, in this system of ceremonial or that new church, of this new creedal interpretation or that new dogma, then we know that another hurdle has been set up for the neophyte

to clear. This is not the Way of the Master. The only barriers he points out are those within ourselves.

I had the pleasure of meeting some prominent thinkers and workers in the world's vineyard while across the border and almost without exception they wished to practice the synthetic faith. All things work together for good to those who love the Master. There was nothing to divide us for we did not wish to convert each other to new ideas. The old were the wisest. They were known to us all. We had only to be honest with each other.

I found after a long and intimate conversation with Mr. and Mrs. Foster Bailey at the residence of Mr. Horace Jones, Wayne, Pa., that they had arrived at practically the same conclusions that I had myself. They have been trying to help through correspondence classes called The Arcane School. It makes no pretensions, however, and dictates no arbitrary code. It points the "small old path, stretching far away." It does not seek to tempt to its ranks those who are labouring in other organizations, but welcomes them if it can help them, and sends them back to their parent society. This is the truly synthetic note.

I found in St. Bartholomew's Church in New York, preaching of the most distinguished character, illuminated by a poetic inspiration and fervour which is rare, and which drew its flame from that central heart of things which is ever a consuming fire. Dr. Robert Norwood is doing a greater work here than all the Theosophical Societies in America.

I had the pleasure of visiting Dr. Kenneth Guthrie at Graystone on the Hudson, and found him a consecrated worker, pursuing his own path, and doing what he can to assist all who come in contact with him. He also is filled with the synthetic conception.

St. Paul says that when it pleased God to reveal his Son in him he conferred not with flesh and blood, neither went he up to Jerusalem to them which were apostles before him. But the new generation of Theosophists will have none of this. Unless you confer with the flesh and blood which the Society pleases to

honour, you will never, they appear to think, arrive at a knowledge of the Son. Having begun in the Spirit how have they come to end in the flesh? Madam Blavatsky inveighed against the setting up of idols, but they heed her not. Each branch of the T. S. has its special idol of the flesh who must be worshipped, a new hurdle over which the worshipper must leap, or the Ancient Wisdom is not available!

Every man can hear the message in his own tongue. That is what Theosophy teaches. That was the message brought by H. P. B. Theosophy is the Truth underlying every religion, not what this writer or teacher or leader in any particular little conventicle may declare. I did not find it fully in the authorized translation of the New Testament, but in the Greek Testament it is amazingly revealed. That is the test for the Christian Theosophist. Karma, Reincarnation, the Masters, the Seven principles, cycles, human solidarity, universal unity and causation, they are all there. They are certainly also there in every other great religion. The synthetic student has no difficulty about this, and he is not worried with the cry, I am of Paul, I am of Apollo, I am of Besant, I am of Judge, I am of Tingley, I am of Crosbie. These are all well enough in their way, but they are so many hurdles over which people should not be required to jump. It is a species of egotism to insist upon it.

Of course all these people mean well. It is meaning well that does more harm than anything else in the world, for meaning well and not doing well merely indicates some degree of blindness in the worker. There is this advantage about the synthetic conception of life that one gives due credit to every honest effort. That it is not more effective may be a matter of regret, but it is also a matter of Karma and we must be content with what a fellow worker does. It is only with our short-comings we have any right to be wrath.

Nothing, however can save us from sectarianism, unless we begin to live in synthetic understanding of what the Theosophical Movement was intended to do

with the nations and religions of the world. We are not to add to their burdens but to remove them, not to place more stumbling-blocks in their way, but to make the crooked ways straight and the rough places smooth, so that the great word of Brotherhood may go forth into all lands. A. E. S. S.

LEST WE FORGET

A quotation frequently used by H.P.B. was: "I found them blind, I taught them how to see; and now they neither know themselves nor me." Her cryptic manner of using it obviously carried with it some purpose. It was intended for someone's personal consideration. Just why there should be any difficulty in understanding H.P.B. and her mission seems to be due, largely, to the elements in human nature associated with the illusion of personal gain and ambition.

Writing to A. P. Sinnett in 1884, the Mahatma K.H. made some valuable observations on this human taint. Among other things, Sinnett was adjured to broaden, instead of narrow, his sympathies; he was reminded that pride and dignified contempt were of no value." One of the most significant and important statements in this letter was; "Friend, beware of pride and egoism, two of the worst snares for the feet of him who aspires to climb the high paths of knowledge and spirituality."

The present deplorable condition of the Theosophical Society is due, almost entirely, to those weaknesses condemned by the Mahatma Koot Hoomi. Nearly all of the present leaders of the Society have fallen under the malignant influence of these defects. In their pride they have spewed upon an unenlightened and unsophisticated public an ocean of literature which, if not wilful perversions of Theosophy, are poor, weakened, distorted conceptions. The works of H.P.B. are rarely referred to in any of Mrs. Besant's lodges, and the status of the Messenger of the movement, never receives the slightest consideration.

Recent members of the Theosophical Society should bear in mind that if it had not been for H.P.B., there would have been no knowledge of Theosophy

available to our Western civilization at this time. While a few pledged disciples or initiates might have been conversant with its teachings and precepts, the public in general would have been denied this privilege.

A. P. Sinnett, who was the first Englishman to present a work on this subject to English speaking people, and who had plenty of opportunity to understand the character and mission of this wonderful woman, H.P. Blavatsky was at times beset with suspicions and forbodings. In Simla, in 1881, some two years after his first meeting with H.P.B., he received from the Master K.H. a memorandum concerning her. Sinnett complained of "her habitual incoherence, and her strange ways," and he was told by the Mahatma "that this unbalanced mind, the seeming incongruities of her speeches and ideas; her nervous excitement, all that, in short which is so calculated to upset the feelings of sober-minded people, whose notions of reserve and manners, are shocked by such strange outbursts of what they regard as her temper, and which so revolt you—once that you know that nothing of it is due to any fault of hers, you may perchance, be led to regard her in quite a different light." An allusion follows dealing with occult teachings.

And then the following illuminating and unforgettable pronouncement; "After nearly a century of fruitless search, our chiefs had to avail themselves of the only opportunity to send out a European body—H.P.B.—upon European soil, to serve as a connecting link between that country and our own."

In a later letter to Sinnett, in 1884, the Mahatma K.H. describes H.P.B. as being their most docile agent, and perusal of the Mahatma Letters reveals an unvarying testimony—as to her being their chief and direct agent. In 1888, however, the Mahatma K.H. found it necessary to remind Colonel Olcott, President-founder of the society, in the most forceful terms, "that the best available agent for the past 30 years, was the personalty known as H.P.B., and that there was no likelihood of their finding a better one for years to come."

Hamilton.

W. M. W.

"THEOSOPHY EXPLAINED"

Some years ago Mr. P. Pavri, L.C.E., published a book of questions and answers under this title. It has become so popular that a new edition has been called for and the author has taken the opportunity to enlarge it to 488 pages, with 57 pages of a most copious index. It forms a compendium of the whole system of Theosophy as at present promulgated by the Adyar authorities, and as the author says is "drawn from over seventy books and pamphlets, mainly the works of that wonderful occultist, Bishop C. W. Leadbeater, and the famous president of the Theosophical Society, Dr. Annie Besant." It is therefore of the greatest assistance to the student who wishes to check up the variations that have arisen from the original Theosophy promulgated by Madam Blavatsky. A comparison with "The Key to Theosophy," which this volume will undoubtedly supplant in the hands of students trained under these newer influences, will indicate to the student how easily and how rapidly the Message of a great Teacher may be altered and weakened. It has never been the policy of The T.S. in Canada to veto the books of any writer. On the contrary students should make themselves familiar with the writings of all teachers so that they may not be taken unawares, but they should take care to exercise their intuitions and distinguish between the fanciful and the real. There is much that is admirable and useful in Mr. Pavri's book, much that is simplified and treated in order, and undoubtedly it is better that a reader should have what is given here than that he should have no Theosophy at all, as some of our fanatical friends assert. But the student who wishes to have the truth will not neglect to read this book with Madam Blavatsky's books and determine for himself what and why he must regard as untenable in the statements made. The book is handsomely printed and illustrated and is published by The Theosophical Publishing House, Adyar, for 4 rupees, 8 annas.